Orders of the Church
Copied at Pleasant Hill 1841

PAPERS
OF
SHAKERS

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The
Holy Orders of the Church,

Written by Father Joseph,

To the Elders of the Church at New Lebanon:

And copied agreeable to Father Joseph's word.

February 18th, 1821.

Recopied at Pleasant Hill,

September — 1842.

Preface

or

Father Joseph's Introduction.

O Dearly Beloved,

Ye who stand as Elders in the first Church of God upon earth; draw nigh unto me while I sound forth my word, and make known unto you the will of my heavenly Father.

I have, for a year past, at many times, shown unto you the various orders and regulations, that were established by the revelation of God for this Holy Temple, even the first Church upon earth.

Yea, I say, Dearly Beloved, I have at many times caused some of these Holy Orders to be written in lengthy communications unto you; but now it is the will and word of my Heavenly Father, in union with Mother Ann, Father William, Father James and Mother Lucy, that all these Holy Orders be written in one book, for their more safe keeping, and for the accomonodation of those who do now, or may hereafter stand as Elders in the Church.

And God doth furthermore require that these holy Laws and Statutes of Zion, should henceforth be kept sacred, throughout all generations, in the hands of those chosen as Elders in the Church.

Father Joseph

In union with all the

Heavenly Parents.

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The Holy Orders of the Church.

Section 1.

The Order of God as respects those who are called to stand as Elders in the Church.

Those who are called as Elders, are the head of the body that constitutes the Church; they stand in their order, next to the Holy Anointed.

2nd. It becomes the duty of the Elders, to look to the Ministry for counsel, strength and wisdom, wherewith to guide and direct the body of the Church. Therefore, it becomes necessary for them, at all times, to make known unto the Ministry, the standing, state and situation of the family in all things, both spiritual and temporal; which, according to the order established must all come to the knowledge of the Elders.

3rd. Those who stand as Elders, must be such persons as have found a fruitful travel in the gospel, according to their age and privilege. And they shall have had a privilege of twenty,

or twenty-five years in the gospel, before they have gained experience sufficient, to stand as Elders in the First Order.
A lot of Elders in the Church must be composed of two brethren and two Sisters.

4th. And while there remains any in the Church that were gathered during my ministration, it is the will of Mother Ann, there should no one stand as the Elder Brother and Elder Sister in the First Order that is under forty-five or forty years of age.

5th. It is the duty of Elders to look to, and oversee the family placed under their care; and to gather the family to them by the rod of correction and arm of love; to teach them their duty, and lead them in the path wherein they should go. To direct all moves and changes in the family, and to labor, and take counsel together, in union with the Ministry, to do that which will tend to the general good of each and every individual. To see that good order is kept and supported in all things; and that disorder is checked. To know at all times, the standing and situation of every one. And to know every thing owned and possessed by each and every individual.

6th. When at any time by the gift of the Ministry, a member is gathered into the Church, they must make it their invariable rule, to see and know all that he, or she does, or may, at any time bring in. They must never be so engaged in hand labor, as

to neglect their duty; which is, to stand as witnesses between the throne of God and the souls of the people. And their duty, as it respects hearing the confession of sin; is it not written in the Holy Laws, sent forth by the will and hand of Almighty God.

Section 2.

The Order of God as it respects those who are called as Trustees.

These who stand as Trustees in the first Church of God upon earth, must invariably be such as have found a fruitful travel in the gospel, and have proved themselves true to their trust, as members in the family; or in whatever place they may have been called to fill.# And no one is suitable to stand as a Trustee in the Church, that is under twenty-five or thirty years of age: or, until he has had a privilege, of at least, twenty years in the gospel.

2nd.. These Trustees shall stand as Stewards in the house of the Lord, and their dwelling shall be at the <u>outer court</u>. All business transactions that are to be done for the Church, either with the world, or with believers without, shall be done by the order of the Trustees who live at the Office.

3rd.. All trade and traffic, buying and selling, changing and swapping, either with the world or with believers without, must be

done by those who live at the office; or by their immediate knowledge and consent. For surely the order of God never did allow business, in the line of trade or traffic, to be brought into the holy Sanctuary.

4th. Ye shall in no wise buy, or cause to be bought, nor bring into the Church, or cause to be brought within its borders, any new fashioned thing that has not been formerly and generally used; even to an Inkstand or Comb; or a pair of suspenders, without the full union and approbation of the Ministry & Elders.

Ye shall not give as a present (never intending to take back) any article from the public store, (or that which you may have taken therefrom and called your own) to any individual member in the Church.

5th. Ye shall not plead with the Lead, the necessity of bringing that into the Church that has not formerly been owned or blessed by them, because it is fashionable in the world.

6th. But if ye at any time see that which will be necessary and useful for the people of God, make it known to the Lead, with the exact price of the article; whatever it may be, and if in their wisdom, they think it proper, and feel union with you in purchasing the article, then get it; and when you have got it, show it to the Ministry and Elders before any one sees it; and if they do, in their wisdom, bless it, then use it freely, and

fear not. But if they do not bless it, put it away; or place it in a back order, or return it to the world; and by no means suffer any one in the Church to see or handle it: for this is the way that many disorderly things have crept in.

7th. Avoid, as far as possible, giving a large or extraordinary price for articles that are merely to please the fancy, curiosity or appetite.

8th. If you find a nice lot of crockery, glass-ware, muslin, or cloth of any kind, that you need to buy, that appears substantial and good, and is suitable for Mother's children to use, hold not back because of the price laid upon them, and leave them, to purchase other articles that are not according to the gospel, or owned in Mother's house, because they are a little cheaper.

9th. This, my word extends to every thing it may be necessary for you to purchase at the hands of the wicked. Ye shall purchase no crockery that has printing on it; no china ware, nor any superfluously cut glass-ware.

10th. Ye who live at the office, shall not in any wise, all leave home at once, and be absent more than eight or ten hours. Neither you, nor any other one, who lives in Mother's first Church, shall be gone from home among the world on business, more than six, or four weeks; and four is sufficient for all necessary business to be transacted.

11th. When ye go among the world to do business, ye shall neither trade, lend, nor borrow of those who have turned their backs to the way of God. Neither shall ye sojourn with them at night; nor keep company with them in the day, if possible to avoid it; but if it be really necessary that you hold conversation with them, do it in such a manner that you can give a correct account of it to your Elders when you return home.

12th. When you resort to taverns and public places, ye shall not, in any wise, blend, and gather with the wicked, by uniting in conversation, jesting and joking and talking upon politics; disputing and arguing, and enquiring into things which serve to draw your sense from the pure way of God.

13th. Ye shall not read newspapers and books that are lying about in taverns; for much time is wasted in this way. Observe, as far as possible, your order of kneeling, and always kneel in prayer twice a day, if you have to do it at the road side, or in the wagon as you drive along.

14th. Be not anxious to have your names sounded abroad in the world by frequently writing them; but you shall use, as far as possible, your plain Church stamp — D. M. These letters are sufficient for any thing that is sold,— belonging to the Church.

15th. Ye shall, in all circumstances, cases and places; keep your order to yourselves; and ye shall be careful, not to make known to

individual members in the family, the price of any article, bought or sold, or any bargains that ye may contract.

16th Keep all your accounts booked down regular and exact; and as far as possible, avoid controversies with the wicked.

17th Ye shall make known unto the Lead, all things concerning your business transactions, and ye shall make known unto your Elders, all things that come under your care and knowledge, concerning the family. And ye shall keep your union and joining to the Elders, considering them even, as the mediators between your souls and the throne of God.

Section 3.

The Order of God as respects those who are called as Family Deacons.

The established order of the lot of Deacons and Deaconesses, is to be as the door, through which all things must pass to, and from the heart of the Church; for as the office and Trustees are as the outer court of the temple; even so the family Deacons stand as the door which openeth into the inner court, and the most holy place.

2nd Those who fill this important place in the house of the Lord, must also be such as have found a fruitful travel

in the way and work of God; and be such as walk in perfect obedience, and true subjection to the Lead that is before them; (and are beloved by the family at large.)

3rd.. It is your duty, ye who stand as Stewards in the inner court of the house of the Lord, to oversee the family in all their temporal concerns: ye shall make known to the Trustees any article in common use, that may be wanted for the good of the family.

4th.. Ye shall not in any wise buy nor sell, change nor swap, borrow, lend, give, nor take from the children of this world, nor from those who are without the temple; ye shall in no wise trade with them.

5th.. But all trade and traffic, and all business concerns, shall be transacted at the Office, even at the outer court, by those who dwell there, or by their immediate order. According to the Law which I shall now show unto you, which shall be a perpetual statute, which ye shall ever keep, shall all things be brought into the inner court of the Holy Temple.

6th.. When any member or members make application to the Deacons or Deaconesses; brethren to the Deacons and sisters to the Deaconesses, for any article or articles that may be wanted, either for their own use, or for the accommodation of the room in which they live, or for the shops in which they work; (such things

as have been formerly used and provided for the family) ye shall labor in your wisdom, to feel whether the article asked for be really needful.

7th. If the member that has applied to you be under twenty five years of age, ye shall make it your invariable rule, to enquire how much they have already in possession of the desired article. And if, in your wisdom, you really feel that they stand in need of the desired article; then if ye have it, give it freely unto them.

8th. But if it be, that you have not the desired article in your possession, then ye shall apply to the office Deacons or Deaconesses for what is wanted: the family Deacons shall apply to the office Deacons, and the family Deaconesses to the office Deaconesses.

9th. And when the article or articles are procured, they shall be delivered by the hands of the office Deacons or Deaconesses, into the hands of the family Deacons or Deaconesses, and from thence into the hands of the member or members, who may have asked for what is now procured.

10th. But if any thing new is desired, that has not been generally used in the family, it shall in no wise enter the door, until freely owned and acknowledged and accepted, by the consent, will & approbation of the Ministry and Elders.

11th. No work that is done in the family for sale, or in any wise to vend in the public market; shall go out, save at the door; even by

the hands, and immediate knowledge of the family Deacons or Deaconesses; except in some uncommon emergency, (and then a correct account is to be rendered as soon as may be.) And the family Deacons and Deaconesses shall keep a correct account of all that is made in the family for sale.

12th. And ye shall give to the Elders, as often as once in two weeks, an account of all matters of importance that have come within your knowledge, concerning the family at large; and of things that have been called for, and all that ye have given out, especially to the young part of the family.

13th. And at the end of every year, ye shall make known to the Elders, and them to the Ministry, all that has been made and brought forward in the family for sale.

14th. Ye shall not indulge, in any wise, a partial spirit; to give to one more or less than to another. Ye shall not give to one, to gratify a craving desire to be in possession of more than they really need even to a row of pins. But ye shall consider that ye stand accountable for all partiality, or unfair dealing in the Holy Temple.

15th. Ye shall not make any change with any one in their branch, or occupation of business, without the full union, knowledge and consent of the Elders. And ye shall bow your spirits in subordination to your Elders, and look to them for your strength and support, for they are the head of the body, and all the branches must be sustained by them.

16th. Ye shall keep your union and joining together. — And the Deacons shall not call upon the sisters to do any thing, without the knowledge of the Deaconesses, and the Deaconesses shall not call upon the brethren, without the knowledge of the Deacons.

17th. Ye shall see that suitable furniture for the rooms, and suitable food for the family are provided, and that it is used and cooked with good economy.

Section 4.
The duty of those who are appointed as Physicians.

As the natural body is ever prone to sickness and disease, it is highly important that there should be Phisicians appointed, whose duty it shall be to administer to the afflicted according to their needs, as far as their skill and ability will admit. But ye shall not in any wise employ the defiled and filthy hands of Doctors of the world in the Church, let the case be what it may; it is utterly forbidden by the holy Laws of God; except in some extreme case, and of this the Lead must decide; save it be the case, that ye have a sick child among you, whose parents are among the world; if they desire the aid of a Doctor of the world, then I leave it with the Lead. Ye shall not give medicine to any one, when they do not need it; to obtain favor in their sight: neither shall ye withhold from those who really need,

because they are not favorites of yours. Remember, if you do this thing, it shall be counted a great sin unto you, when ye enter eternity.

Section 5.

The Order of God as respects those of the family who go out among the world to do business.

If the Trustees need any assistance from members in the family; if they desire one, or two, or more to go to the river, or to go out among the world on any necessary business; or to go with them on lengthy journeys, it is their duty to apply to the Elders; who are to counsel with the family Deacons; and when they, in their best wisdom, have unitedly concluded to send such one or ones; —

2nd.. Whoever they may send, shall go in perfect obedience to the Trustees: and on their return home, they shall give to the Trustees a correct account of every farthing they have spent; and thus shall they bring forward their accounts: — The exact price of every article they were sent to purchase; the exact price they have paid for every meal they eat, — baiting, lodging, the price of toll-gates and bridges.

3rd.. None who go out, shall buy for themselves, neither shall the Deacons or Trustees give them liberty to buy for themselves, or for any other person, such things as the following; Silk handkerchiefs,

suspenders, looking-glasses, drinking glasses, glass lamps, ink-stands, pens or pencils, and the like, — (Spectacles may be bought by liberty if necessary.)

4th When two are out together, ye shall as far as is possibly consistent, both eat at one tavern, and sleep in one bed; and when you walk in the streets, ye shall keep so close together, that there would not be room for a dog to run between you.

5th Ye shall not call into merchants stores, and enquire the price of articles that you have no business with, and do not intend to buy.

6th Ye shall not stand loitering and talking in public places. — Ye shall not go to see museums, shows, jails, prisons, poor houses, asylums, factories, glass-works, navy-yards, nor any thing of the kind to gratify your curiosity.

7th But when two of you are out together, and duty has caused you to be separated, when ye meet again ye shall give to eachother, a correct account, what your duty and business has been.

8th And when ye return home, ye shall give to your Elders a correct account of all your proceedings, before you return into the family. And if you have been employed by the Trustees to do business for them, until you have accumulated any written accounts, you shall deliver these into their hands, with every cent of money you have in your

possession, before you return to your abode in the dwelling house.

9th Ye have no more right to buy nor sell, swap or trade, than any other members of the family, — save by the authority of the Trustees: And ye shall give to them a correct account of every cent that you spend, and of the roads ye traveled when ye went to do the business they sent you to do.

Section 6.

The Order of God as respects the duty of members to Elders, Trustees, Deacons, Phisicians, and those who go out on business.

It is the duty of every one to acknowledge, and look to the Elders, as their lead and protection in all things — spiritual and temporal. It is the solemn and sacred requirement of God, that every member shall keep the door open to their Elders, by a free and honest confession of every ignorant and wilful transgression, of the holy and sacred orders of the Church. Ye shall at all times, lay open to them the true state and situation of your minds.

2 Ye shall in no wise judge the word, work or will of your Elders; but consider them as mediators, standing between your souls and the throne of God. And ye shall at all times,

consider it the duty of the Elders, to check, reprove, or admonish you, if you in any wise be out of the way: and of this, it is not your place to judge.

3rd. Ye shall not plead and reason with them the necessity of your own way and will; but ye shall yield perfect reconciliation, true and willing obedience to their word, and reverence & respect them. No member shall run by the Elders, to open and make any thing known to the Ministry. But members have a right to ask the Elders for liberty to go and see the Ministry. If the Ministry call upon a brother or sister, then they shall be free and not hold back.

4th. It is the duty of the members to render to the Trustees, that respect which is due to them, according to the place in which they stand. But no member has any particular business or concern with them, save through the medium of the family Deacons.

5th. Ye shall not enquire of the Deacons, or of those who go out to do business, the price of any article bought or sold. Ye shall not enquire of their order or regulation, or of what is going on among the world.

6th. It is the duty of every member to render due respect to the family Deacons and Deaconesses.

7th. If a brother wants any thing for accommodation, or because he is needy of it, that is in the Deacon's line; he shall go to the Deacons

and ask handsomely for what he wants. If they, in their wisdom, think the thing needful, it is their duty to give it; if not, then the brother should feel reconciled and comfortable without it.

8th. If you wish for time, or liberty to make any little accommodation or convenience for yourselves, or for any one; you shall make known your desires, and ask the Deacons, and if in union with the Elders, they give liberty to make what you desire, you shall do it freely, and as they shall instruct you. By the same rule, the sisters shall apply to the Deaconesses.

9th. Ye shall not work as hirelings in the Church, gaining time, and counting it your own, to spend and use as you please. (The employment of every one ought to be rendered as agreeable as possible to their natural talents, faculties and abilities; that is, as far as circumstances will admit; and of this the Elders and Deacons must judge.) And when any one has done a suitable day's work at their trade, or branch of business, if they do not wish to do any more at it, the Deacons and Deaconesses ought to see that some suitable work is provided for them, to do the remainder day.

10th. And all shall feel it their duty, when called upon, to let the Deacons and Deaconesses know, from day to day, how they spend their time. And shall be reconciled to their word and will, as to the will of the Elders.

11th. When ye shall apply to the Phisicians, being out of health,

ye shall not make choice of medicines, but ye shall give yourselves up to their order and will; and those who take care of the sick, shall, at all times, attend to the will and word of the Phisicians.

Section 7.

The Order of God as respects hiring work done by the world, that ye can do yourselves, upon your own premises.

Ye shall not take wool that is raised among yourselves to any factory, or to any other place, whatever, to be manufactured,— carded, spun, woven or dressed by the hands of the wicked; unless your own clothier or carding works, should meet with some accident, or from some other extraordinary cause; and ye should be driven to the necessity of so doing for a short season.

2nd.. All woollen cloth for frocking, trowsers, coarse flannels and gowns, (except nice habits,) are to be prepared among yourselves; also, coarse cloth for cloaks.

3rd.. But if you have not wool enough to make all the cloth ye need, ye shall buy cloth instead of wool. Butternut worsted, serge, and drugget cloth, shall be used for trowsers. And worsted, drugget, and cotton and worsted for gowns,— also cotton and wool.

4th.. Ye shall not employ the world to make any tables, stands, chests, drawers, cupboards or chairs, to be used in any habitation in

the first Church — save at the outer court. And the word concerning hiring men of the world to work with, for, or among you; Is it not written even in the Holy Laws, sent forth from the hand of Almighty God.

Section 8.

The Order of God as respects families without. of visiting; And the order of parents and children.

As ye are called to stand as the inner court of the Temple, to which the people shall, in no wise, have free access; it becomes your duty to keep your order entirely to yourselves.

2nd.. Ye shall in no wise freely associate with, nor make free and intimate friends, with those who reside in families that are back.

3rd.. Ye shall not go to back families to make a visit, but if your Elders send you on an errand to any family, avoid, if possible, being there at meal time. Ye shall not have a meal got at the order of young believers.

4th.. If the parents of children in the Church come to see them, their visiting shall be done at the office, and they shall go no further, without express liberty from the Ministry and Elders.

5th. Those living in the Church, who have arriven to the age of twenty one years, and have parents living in out families, shall not feel it their privilege, right or duty, to go and see them. But in case the Ministry or Elders feel a gift for any one so to do, then let it be done. Neither shall they, any longer, call their parents Father and Mother; but shall call them by their given names.

6th. Children are not to ask their parents for any thing they may need; neither before, nor after they are of age; but when their parents give to them their portion of property and interest, if they have signed the covenant, they are then freely to consecrate, devote, and give it up to the use of the Church.

7th. It may tend, in some measure, to union, to have some correspondence supported between societies. No brother or sister, under twenty years of age, shall go on a visit [to another Society] as far from home as Watervliet.

8th. When visitors come to the Church, ye shall never again conduct them through, over, and into every part of your dwelling house. Visiting with visitors from other Societies, shall be done in the Deacons or Deaconesses room, or in the meeting room.

9th. If it is thought proper, on any occasion, by the Elders and Deacons, to conduct visitors into the kitchen, to see any accommodation that may be there, very well, go so far, but no further.

10th Ye shall in all circumstances, be very careful not to make known to Societies, or families back, your gift, order, or regulation.

11th Use visitors handsomely, but not extravagantly; Never set a table for visitors with more than eight or nine different kinds of food upon it at once.

12th No sending, giving or receiving of presents by individual members, shall be done in the Church. But if the Church has wherewith to make presents to other believers, let it be a public present, carried to the office, and there given in behalf of the Church.

Section 9.

The Order of God as respects the schooling and bringing up of children in the Church.

Children belonging to the first and Second order of the Church, may be schooled together; (the boys in the winter, and the girls in the summer, three or four months, according to the best judgment of the lead.)

2nd I say, and hear ye my word, Reading, writing, a small portion of grammar, Arithmetic and Geography; with a very

small portion of some little religious historical work, are plenty sufficient for any child to learn, who ye expect will keep their privilege in the church. If any one wishes to study botany, so as to enable him to gather roots and herbs, in union with the lead, I have nothing to say.

3rd. But, of all these things, ye shall not study to any greater extent, than the Ministry and Elders judge will be of use to each and every one. And ye who have the charge of the school, shall devote your time to teaching your scholars, and not to studying yourselves.

4th. Ye shall not receive a certificate and draw school money from the hands of the wicked. Ye shall no more spend your time and talents to render Yourselves dependent on the world for the education of the children, that as a deed of charity ye take in among you.

5th. Ye shall make use of the new testament as a general reading book.—Teach the children the names of their heavenly Parents, where they came from, where they settled &c. And it will be of more use to them, than many of the things they have lately been taught.—

6th. Ye shall not buy picture books, with large, flourished, and extravagant pictures in them; the little primers now in use, have pictures sufficient in them.

7th Ye shall not allow music to be introduced as a school study. And ye shall not study at all,— Chymestry, Phrenology, Mythology, Stenography, or any thing of the like.

Section 10.

The Order of God as it respects union supported by Brethren and Sisters, and between Brethren and Sisters, called in Church Relation.

Brethren shall not present themselves to support union with the Sisters, when they have aught, one against another. And Sisters shall not present themselves to support union with the Brethren, when they have aught one against another.

2nd. Ye shall have your union strong, and nothing shall stop its free circulation; brethren with brethren, and Sisters with Sisters, then ye can support a pure, holy, and godly union together.

3rd. If brethren want favors, or help, of much importance of the sisters, they shall make application to the Deacons, and the Deacons shall apply to the Deaconesses, and they shall provide suitable assistance. And the sisters

shall do the same, if they need the brethrens help in any case that will take more than half an hour, or thereabouts.

4th.. But for heavy branches of business — carried on at the wash-house by the sisters in the summer, the Deacons shall provide some suitable brother to assist.

5th.. Brethren shall not call on the sisters to do any chores out of their common line of business; and sisters shall not call on brethren, to do little trifling notions for them; such like as making buton hole chisels, tape-needles, stocking-needles, knives, boxes, footstools &c. But for all things of this kind, brethren and sisters shall apply to the Deacons and Deacnesses in the family.

6th.. Brethren shall not reserve to themselves any spot of ground, whereon they may raise water-melons, musk-melons, corn, grape vines or any thing of the kind, to prepare and give to some favorite. But if ye have of these things, give them into the hands of the Deacons. And peaches, pears, plums, walnuts, beach-nuts, chest-nuts, butternuts &c, ought to be gathered, and given into the hands of the Deacons and Deaconesses, and by them divided among the brethren and sisters.

7th.. Sisters, two or three in number, shall not go to brethrens shops to partake of any of these things. Neither shall

brethren go to sisters shops for that purpose.

8th. A brother and sister shall not have any conversation without a third person present, to bear them company. If a brother and sister are at variance, and feel in any wise disaffected towards eachother, and desire to come together and make reconciliation; they shall not choose for company, a youth under eighteen years of age. And they shall at all times, make all cases like this, known to the Elders.

9th. Ye shall not judge your Elders, Deacons, brethren or sisters. ye shall not speak evil one of another; ye shall not tattle, nor tell tales, to stir up, and make mischief. Ye shall not bring up faults and failings, that have been confessed and put away. Ye shall not open your minds, complaints or difficulties, one to another, but to the Elders in the line of order.

10th. If brethren have aught to open concerning any sister or sisters, they shall open it to their Elder brethren, and if sisters have aught to open concerning brethren, they shall open it to the Elder Sisters.

11th. Ye shall not talk aggravating or perplexing to each other. Ye shall not make use of the vain babbling expressions used by the children of the world, to express surprise or animation; such as my conscience! my gracious! good heavens! Lord of mercy! &C. &C.

12th. Ye shall not use rough, filthy, or vulgar words; nor tell nasty, ~~or~~ filthy stories— framed by the wicked, that will serve to draw your minds from the pure way of God.— Nor tell light, vain, nonsensical stories, that you and every body else knows there is no truth in.

13th. Your conversation shall be free, simple and Godly. Ye shall not use by-words, that ye may by chance hear used among the wicked. Ye shall not lay each other in the lie. Ye shall not give way to your temper when in a fit of anger, to vent your rage, by making an ungodly use of your tongue.

14th. Ye shall not give presents to eachother, between brethren and sisters, nor lend things to eachother, (never intending to take them back again,) without the knowledge of your Elders.

15th. Ye shall not swap, change, give nor take, neither brethren with brethren, nor sisters with sisters, nor between brethren and sisters,— any books, clothes or tools of any description, without the knowledge and consent of the Deacons or Deaconesses.

16th. Ye shall not stop in the halls to hold conversation, neither brethren with brethren; sisters with sisters, nor brethren and sisters together.

17th. Ye shall not have any mysteries and privacies on hand, unknown to the Elders, brethren and sisters, neither in your words or actions.

18th. Brethren and sisters are not to work, or to be together at any unseasonable times, without liberty from the Elders.

19th. Ye shall not in any wise, mock, ridicule, or treat with resentment, the aged, infirm or decrepit; if you do, remember, in eternity, it will be counted to you as a great sin.

20th. Do not compare your brethren and sisters to filthy vagabonds of the world, unless you are willing to accept of such as your companions.

Section 11.

The Order of God, as respects retiring rooms; the hours of supporting union, &c.

Ye shall rise in the morning at the sound of the bell; — Brethren shall leave their rooms, soon as convenient; which can always be within fifteen minutes, (unless in case of sickness) and go to their shops, or other places of business. In half an hour after the bell rings, the sisters can go to the brethren's rooms, to make the beds and do the chores.

2nd. Ye shall leave your work, and gather into your rooms,

ten minutes before meal time; that is, when the bell rings.

3rd. Ye shall go down from your rooms to your meals in the fear of God, walking together in order, two and two, and stepping your right feet together, as near and exact as consistent.

4th. Ye shall have no talking, laughing, sneering, blinking, hanging and lounging on the railings; hugging, fumbling and fawning over each other when going to the table.

5th. Before ye sit down at table, ye shall kneel in prayer, placing your pocket handkerchief on the bench or chair; close your eyes, and devote your spirit to God.

6th. And there shall no whispering, laughing, sneering or blinking be done at the table.

7th. When ye return to your rooms, it shall be in the same order that ye go from them. From breakfast and dinner, brethren and sisters shall return immediately to their shops, or their places of labor, and not stop to lounge about in the hall or kitchen, or on the outside steps at the house or shop.

8th. In the winter when the evenings are dark; the sisters shall remain in their rooms, and knit or sew, or have some such suitable employment. But the brethren are to return to their shops, until the signal is given for union, or retiring time. Then they are to see that their shops are left safe; that the little door

to the stove is shut, — the spit box not left under the stove hearth, nor should it ever be put there.

9th.. Every thing being left secure from fire, theeves or weather, gather into the house for the night.

11th.. Brethren shall not go to sisters rooms or shops, on a small short Errand, and sit down and get into an unprofitable chat, and waste and squander their time. Nor sisters do thus at brethrens rooms or shops. Fifteen minutes is as long as ever brethren or sisters ought to spend at eachothers shops without immediate liberty from their Elders.

12th.. If brethren and sisters wish to sing a song over together, one side of a general, or class singing meeting, by liberty from the Elders, the brethren shall go to the sisters' rooms: but three quarters of an hour is sufficient for any brother to spend in the sisters' rooms in an evening, or for any other errand or duty.

13th.. When ye attend to the order of retiring, before assembling in meeting, ye shall be ready half an hour before meeting time. —

14th.. Ye shall sit erect in your chair with your hands folded; attend to the reading of the hymn or anthem, that is to be sung in meeting; and not get into any conversation upon any thing whatever.

15th.. Ye shall not doze nor sleep, nor idly lounge in retiring time.

16th. Ye shall go into meeting in the fear of God, walking in order, two and two, and stepping your right feet together. No talking, laughing, sneering, blinking, squinting, hanging or lounging on the banisters or railings, hugging or fawning over eachother, shall be done while going to meeting.

17th. When you come together to support union, your conversation shall be free, open and general throughout the room. No private union to be supported between brethren and sisters. No whispering, squinting nor blinking to be carried on by the brethren or sisters, or between brethren and sisters, in union time, or any other time.

18th. No sitting cross legged, nor in any awkward posture, but in strait ranks, leaving a space of at least three feet wide, between the feet of the brethren and sisters.

19th. None are to spend the hours of union meeting in singing or reading, unless it is desired, or there is a willingness for it, by the company they are with. But if a brother or sister wishes to sing over a new song, the company ought always to be willing to give up twenty minutes to that devotion if it is desired.

20th. After union meeting and general meeting are over at night, ye shall all gather into your own rooms, kneel down together, and retire to rest, as far as is possibly consistent. After meeting, there

shall be no unnecessary talking, no vain laughing, and no frolicking on any occasion. — And after going to bed, ye shall not speak one unnecessary word, without bringing you under the responsibility of getting up and kneeling again.

21st. When ye lie down, ye shall lie straight and decent, and in the fear of God: and ye shall in no wise suffer yourselves to do any thing in thought, word or action, to tempt each other, or the adversary of your souls.

22nd. Ye shall not leave the rooms where ye live, or the shops where ye work, more than half an hour, without letting some one in the room or shop know where you have been.

23rd. Ye shall at all times be careful not to mar nor destroy the furniture in your shops or rooms. Ye shall not waste, squander, nor throw away your own time, earnings and labor, nor the time, earnings and labor of another.

24th. Brethrens' and Sisters' shops, shall not be under one and the same roof.

Section 12.

Suitable furniture for Retiring rooms.

And this is the order after which your retiring rooms shall be furnished. Bedsteads painted green; comforters to be of a brownish shade; blankets for outside spreads— blue and white, but not checked. Plain splint, list, or tape bottomed chairs are preferable to any other kind.

2nd. One rocking chair in a room is sufficient, except where the aged reside.

3rd. A good and convenient table,— a round stand.— A small lamp stand may be attached to the wood work if desired. One good looking glass, which ought not to exceed 18 inches in length, and 12 in width, with a plain frame, an inch and a half wide. A looking glass larger than this, never ought to come into the Church.

4th. A smaller glass, if necessary, may hang in the closet; and one, eight or ten inches square, may be put in the public cupboard of the room.

5th. One or two spit boxes, or more, if necessary; one good glass lamp, and two if considered necessary.

6th. Three good clothes brushes are sufficient for any room.

Window curtains white, or of a blue or green shade; but not checked nor striped.

7th. One or two plain and decent chair mats for every room if desired.

8th. Carpets made of rags, not to exceed two colors, one piece may be of red and green, another of drab and gray, another of gray and butternut, or mix them as you desire; but two colors in one piece of carpet are sufficient. The binding yarn ought to be of two colors; and the binding may be if necessary.

9th. There should be provided for every room, a suitable number of the following books, according to the judgment of those who stand in care.

Bibles,
Testaments,
Christ's Second appearing,
Millennial Church,
Dictionary, & Grammar,
Mace's Dialogues,
Kentucky Revival,
Plain Evidences,
Testimony of the ancients of the people,
Spelling book.

These are sufficient to be placed in any retiring room.

10th. No maps, Charts, paintings, writings, and no printings shall ever be hung up in your dwelling rooms, shops, nor Office.

11th. No printings set in frames, with glass before them shall ever be among you.

12th. News papers, ye shall not read, nor cause to be read in your retiring rooms, on any condition.

13th. The charge and management of these things belongs to the Elders and Elderesses, Deacons and Deaconesses in the family. It will often be necessary to have more than one; but of this, the Elders and Deacons must be the judges

14th. The Deaconesses shall take charge, and see to providing carpets, for if every one has a selfish interest, and makes a carpet this way and that, to please the fancy, there will be much wasted, and no particular rule for making carpets can ever be maintained. They shall have the carpets that belong in one room as near alike as possible.

15th. Ye shall see that every room is provided with a tin box, to keep friction matches in.

Section 13.

The duty of those who have the care in Retiring Rooms.

It is their duty to see that the furniture provided for the rooms is taken care of; and used in a godly manner; and if any one miss-uses any of the furniture, it is their duty to check and admonish the same.

2nd.. Ye shall see that the room, and all the things in it, are kept in good order. And if any inmate of the room shall in any wise deviate from the true and good and wholesome order of the Church; if they are not industrious and tidy, and do not walk according to good rules and orders, when they are in their retiring rooms, it becomes your duty to check and admonish them; if they do not receive admonition, you shall then make the case known to the Elders, and leave it with them to settle.

3rd.. And ye shall as often as once in six weeks, make known to your Elders, the situation of the room and those therein, where they have placed you to take care. —

4th.. If a brother or sister desires to make any alteration or change of furniture in the room, it must be done by the union and consent, of those who have the charge therein.

5th.. If any one mars, breaks or destroys any article, or

piece of furniture of any sort or kind whatever, it is his or her duty to acknowledge and confess the same, to the Deacons & Deaconesses; brethren to the Deacons, and sisters to the Deaconesses.

Section 14.

The Order of God as respects Locks and Keys, in the Dwelling house and Shops.

Ye shall not have in the dwelling house, any locks and keys, neither shall ye have any false locks by which ye may close any thing that another may not open it.

2nd. Ye shall not lock, nor in any other way fasten, or cause to be fastened, any cupboards, drawers, chests or writing boxes— belonging to individuals.

3rd. But where public stores are kept, let the doors, chests, drawers or cupboards be secured by locks and keys. They shall be kept locked, and by no means left carelessly open or unsecured. Where the allowance of sugar is kept in the kitchen, it shall also be secured under lock and key.

4th. No particular person or persons, shall have any

private interest under lock and key security. Brethren may have simple locks, such as button locks, on their shop room doors. But in the winter when they are constantly at work in their shops, there is no need of locking the doors any where, except those under the care of the Phisicians. And no cellar nor room belonging to them, ought to be left unlocked ten minutes at a time, when they are not present.

5th.. Ye shall not lock your cupboards, chests, or tool-boxes at the shops, except by the counsel or advice of the Elders; save at the machine shop, where the world, or those of out families occasionally work.

6th.. But good order does enjoin, that no one should take from any shop, any tool, of any sort, kind or description, without the knowledge, union and liberty of the owner, or of the one placed in order to use the tool or tools.

7th.. When one has borrowed a tool, and has done with it, he is immediately to return it, and make known to the owner, if he has harmed or injured it.

8th.. Ye shall not live as thieves in the house of the Lord, having every thing you are intrusted with hoarded to yourselves, as private interest, and secured under the power and safe-keeping of locks and keys.

Section 15.

The Order of God as respects superfluities that have been purged out, and must never again be gathered into the Holy Temple of God.

There shall never again be brought into the Church;

Silver Pencils,
Silver tooth-picks, *
Silver spoons,
Silver Thimbles,
Silver or Gold watches
Brass knobs or handles of any size *

Three bladed Knives,
Knife handles with writing or pictures on them.
Bone or horn handled knives made by yourselves,
Bone or horn spools,

* Necessary dentist's tools &c. may be kept by the Physicians; (also silver ear picks.)

* But ye may use small brass nails.

No writing desks,
Superfluous whips,
Marbled tin ware,
Flowery marbled Books or Boxes marbled,

Bought Paper Boxes of any kind made by the world.
Gay silk Handkerchiefs,
Green veils,
Bought Gingham or calico gowns,

Bought Gingham or calico,
Sarcassian, Bombasett or
Bombasin Aprons,
Lace for cap borders,
Silk gloves,
Striped or bought Suspenders.

Sarcassian or Bombasett coats—
Frocks or Trowsers. ✱
Bought cotton handkerchiefs
either light or dark colored
for Sisters' wear. #

Notes. ✱ Ye may use Sarcassian, or such like, for sisters' riding gowns, but for nothing else.

This has no reference to brethrens' handkerchiefs.

Section 16.

Articles which shall not be owned as the private property of any individual, nor moved from the room, or place to place, without liberty of the Deacons. &c.

A set of joiners and carpenters tools,
A work bench,
A shop broom,
Cupboards, chests,
Case of drawers,

Flat Irons,
Glass lamps,
Clothes Brushes,
Looking Glasses,
Beds and Bedding,

Tables, Chairs, Carpets,
Trunks, Footstools, Umbrellas.

2nd. These are the things, which by the order of God, ye who dwell in the Holy Temple, shall in no wise claim as private property, or individual interest; nor move, or carry about with you from place to place, only by liberty of the Deacons.

3rd. It shall be the indispensible duty of the Elders and Elderesses, Deacons & Deaconesses, to see and know that every one is provided with suitable tools, accommodations and conveniences for carrying on any branch of business, that they, in their wisdom, may see fit to set them about. Give them liberty to make, or make for them; or get made for them, any thing that they, in their wisdom, may deem profitable and necessary. But no individual member of the Church shall, at any time make, or get made, bring in, or cause to be brought in, any new fashioned tool, article, accommodation or convenience, without the full knowledge, union and approbation of the Elders and Elderesses, Deacons and Deaconesses. Common tools may be repaired, as far as necessary and consistent.

Section 17.

A few words respecting clothes owned by individuals, and the order as it respects marking &c.

There has been sent unto you, written by the hands, ~~written by the hands~~, and signed by the names of Father Joseph and Mother Lucy, a correct list of the number and assortment of clothes; yea of wearing apparel of all sorts and kinds — necessary for any brother or sister to be in possession of, that is called to dwell within the Temple.

2nd.. Although the age specifies those under twenty six; yet, hark ye to my word, it includes a sufficient number, and assortment of clothes for any one in common concerns of business, that dwells within the inner court of the Temple. For I say unto you, ye are not the true heirs of the kingdom, if ye multiply to yourselves treasures of this worlds goods.

3rd.. Ye shall not wear silk hat bands, save on your fur hats, on which they are bought; nor shall ye wear bands of drab worsted tape on your every day wool hats; drab worsted cord is good enough and sufficient.

4th.. Ye shall not wear dark colored hat bands on your summer hats, but ye shall wear white cotton tape, or it may

be turned a light shade of copperas, if desired.

The rule for marking clothes, tools &c.

5th. Blue and white thread are generally sufficient for marking clothes; and you shall make it your general rule, to mark with these colors.

6 Ye shall not put any thing but two figures for the date. Ye shall not dot, stroke, nor flourish, or otherwise unnecessarily adorn, or embellish any mark that you may make in Mother's house.

7th. Ye shall, if possible, pick out, shave off or scour off, any mark of another, upon any tool or garment that may come in your possession; If you leave, on any condition, the mark of another, upon any tool or garment in your possession, it shall be by the immediate knowledge and liberty of your Elders. The two first letters of your name, are sufficient mark to put on any tool or garment.

8th. Ye shall use no printed names in the Church, but ye shall write them in a plain modest style.

9th. Ye shall not print your names in, or on any thing whatever, that others may hereafter know the work of your hands.

10th. Brethren shall not stamp their names, nor the first

letters of their names, upon any thing which they make, that belongs to the sisters, such like as shoes, books, cap-boards, rules, or any thing of the kind. But if the Elders consider it important that any one should hereafter know the work of your hands; they shall help you to find some other mark besides your name, or the letters thereof.

11th. The date of the year, and only two figures of that, is sufficient to put on any thing; without the month, day of the month, or hour that it was made.

12th. Sisters shall not use cloths that have their marks on them, to do up, and put away brethren's clothes in, nor keep brethren's clothes with their own.

13th. Ye shall not mark at all, your work baskets, work-boxes, scissors, button hole chisels, bodkins, needle-cushions, spool-stands, rules &c.

14th. No tools used by carpenters and joiners, shall be marked for individuals; and but very few tools used by brethren need to be marked. Hoes, Rakes, forks &c, scythes also may be marked, to prent being scattered and lost, but not owned as individual interest.

Section 18.

Concerning Books, Newspapers, Reading and Writing, &c.

Two family journals shall be kept, by order of the family Deacons and Deaconesses: one among the brethren, and one among the sisters.

2nd. In these journals, all the work transactions and proceedings of a temporal nature, shall be correctly recorded.

4th. Two journals of sacred and spiritual things shall be kept by order of the Elders.

5th. One newspaper shall be taken by the Church, and that shall be kept at the Office. If it contains any thing necessary for the family to hear, (and of this the Elders shall be the judges,) it shall be taken first to the brethren's shop, by the family Deacons, then to the Sisters' shop, by the Deaconesses; and when done with, it shall be again returned to the office.

6th. Ye shall not read newspapers in the dwelling house. Ye shall not borrow Books of any sort, kind, or description, from other families.

7th. Ye shall read no Books or pamphlets of any description, except those that are placed in your rooms, without the knowledge

and approbation of your Elders.)

8th. Almanacks shall be inspected by the Elders, before being brought into the Church: and if they contain any thing of any kind, unsuitable to be in the house, it shall be cut out before they are placed around in the rooms, and before any one has seen them; and what ye cut out of them, ye shall burn up.

9th. Brethren and sisters shall not write for each other, nor to each other. If brethren need instruction in reading, writing or music, they shall receive it from the brethren; and if the sisters need instruction, they shall receive it from the sisters. The Elders shall direct who, and how many shall learn music or write notes.

10th. Ye may make plain bound books, for writing hymns or anthems, journals, account books &c, but if ye marble the covers, it shall be in very small figures — modest and plain, and carelessly put on.

11th. No writing to go out, or to come into the family, without the knowledge of the Elders.

Section 19.

The order as it respects work done by brethren and sisters; also, between brethren and sisters, and their rights and privileges.

Brethren shall oversee the buildings throughout the Church, — of all kinds of shops, sheds, houses &c. Sisters may ask or desire, but shall not, in any wise; order or direct.

2nd. Brethren shall build the houses, and paint the outsides of them. Sisters shall clean them up, and do the painting and staining inside; and always paint all the window sash.

3rd. Sisters shall clean the brethrens' shops, once a year.

4th. Sisters shall cut, and see to drying the apples, — shall sort and pick them over; and brethren and sisters shall gather, and pick them up.

5th. Sisters shall make it their rule to gather such garden sauce, as may be used in the kitchen.

6th. Brethren shall do their own tailoring, do all the cutting out and trying on, and all the sewing of thick work; Sisters are to make the thin trowsers and summer jackets.

7th. The Deaconesses shall oversee the cutting and making of brethrens' frocks.

8th. Sisters shall do the carding and hatcheling, combing and spinning. And weave the cotton cloth, cotton and wool, cotton and worsted, flannel, drugget and worsted; and the brethren, (if there be brethren weavers) shall weave the gray frocking and the serge, and fulled trowsers.

9th. Sisters shall weave their own coarse cloaks and habits. Sisters shall bind the boots and shoes.

13th. Brethren shall manage their own business and concerns, and the sisters shall manage theirs.

14th. Brethren shall manage the farm, and Sisters shall controll the kitchen.

15th. Brethren shall manage the barn, and stock, and Sisters the washing, wash-house work, &C.

16th. The Elder Brethren shall order and direct, what kind of summer hats the brethren shall wear; but notched braid and split straw hats are very unprofitable, and unsuitable.

17th. Sisters shall not go to washing until getting up time in the summer; and in the winter, until they can see without candles.

18th. The miller, and boiler, may go half an hour before getting up time in the summer; and at getting up time in the

winter. Sisters shall not go to ironing until it is light enough to see to iron without a candle in the room. One sister shall not go alone to make the fires for ironing, before getting up time.

19th. Sisters shall have their nice habits, and fine cloaks, of the same kind and quality of cloth, that brethren have their fine coats and jackets.

20th. The Deaconesses that live at the office, shall have a right to go out, and to purchase the cotton cloth, cotton yarn, muslin, thread, silk cloth, and silk thread, pins, needles, scissors, thimbles &C. They shall also have a voice and right in the purchase of glass, and earthen ware.

21st. Sisters shall not go to New York, Baltimore, nor Philadelphia to trade.

22nd. Those who stand in care in temporal things, shall always keep in the family, a good supply (if attainable) of wheat, corn, rye and oats, potatoes, green or dried apples, green or dried pumpkins, butter and cheese; Sugar and molasses and lamp oil. All these things ye shall keep when they can be got at a reasonable price.

23rd. And if any of these things which ye have to buy, are so dear that ye cannot purchase them, ye shall make it known to those who stand in care; and the family Deacons & Deaconesses, shall see that all these things are prudently and well used.

24th If in any branch of business, the brethren need help from the sisters, or the sisters from the brethren; it shall be done by the union of the Elders and Eldresses, Deacons and Deaconesses.

Section 20.

The order as it respects open lights &c. &c.

Ye shall boil no oil or varnish in the shops; but have a suitable and convenient place out of doors. Tar, also, should always be boiled out of doors.

2nd Ye shall burn out your chimneys once a year, and that must, if possible, be done when the first snow falls.

3rd Ye shall not smoke under an hour, previous to leaving your shops; ye shall not empty, or knock out your pipes into the spit box, nor go into an uninhabited room to smoke.

4th Ye shall not empty ashes after dinner, nor take up ashes in a wooden vessel.

5th Ye shall not take your lanterns into the hay mows, nor open them on the barn floors, where the sparks would be exposed to fly, and set fire to the hay, or other dry materials.

6th. Ye shall not carry open lights into your garrets, or clothes rooms; ye shall not hold open lights over drawers, baskets of shavings or wood-boxes.

7th. Ye shall not leave the little door of the stove open when leaving the room.

8th. Be prudent and saving of your wood, lamp oil, and candles. Remember wood is growing scarce, lamp oil costs money, and tallow will always be a scarce article.

Section 21.

The order as respects the Door Yard, Farm &c.

Brethren and sisters shall turn out in the spring, and clean up the door yards and high ways.

2nd. Ye shall throw no dirty rubbish into the door yard or high way; such as apple cores or parings, bits of broken earthen or glass, old iron &c.

3rd. No driving of sheep or cattle carelessly through the door yards, nor feeding of horses or cattle in the door-yards. If such creatures are driven through, let them be kept carefully in the road.

4th. Mow your door yards twice a year.

5th Ye shall not cut up your door yards into little by-paths and cross-roads; but walk on the stone and plank paths that are provided. Rough stone paths are the most suitable for your door yards.

6th Ye shall not use picket fence, only to enclose the Meeting House. A plain board fence is quite good enough, and sufficient for anywhere else.

7th In the spring, mend your fences throughout your door-yards and farms. (In the summer season, ye shall clean the high way once a week.)

8th Keep your gates shut; (and ye shall never have them open, unless you are teaming in sight of them, or coming with your team in half an hour, and fifteen minutes is long enough on such occasions, except in the winter season.)

9th When ye are about the farm, and have occasion to pass through gates or bars, see that they are left secure and in good order. If you find gates open, bars down, or fences broken down; put them in order if you can consistently; if you cannot, you shall inform those set in order to take care of them, as soon as you return.

10th Ye shall put all your implements of labor; — Carts wagons, sleighs or sleds &c, in good order, and in their proper places Saturday night; and have this done in season to gather into the house, clean up, and leave all things set in order by retiring time.

Section 22.

The order of Christmas, Thanksgiving days &c, &c.

On Christmas ye shall make reconciliation, one with another; all grudges, hard feelings, or disaffected feelings towards one-another, shall this day be settled, forgiven, and eternally left behind.

2nd Ye shall attend meeting. Give what ye have to the poor of this world; and keep it as the Sabbath until sun set, then ye may go to work, as on other evenings.

3rd Ye shall attend one meeting on thanksgiving day; and the rest of the time shall be employed in cleaning up and putting things in order. And ye shall in no wise slight this important duty.

4th Ye shall not get up the teams and go to work on the farm on this day.

Section 23.

The order as respects painting and varnishing.

A trusty and suitable hand shall be provided to take care of the paint.

2nd Ye shall paint the meeting house (white, on the outside,

and blue on the inside. Ye shall paint the rest of your houses and shops as near of one color as consistent.

3rd. Ye shall not paint out buildings, such as barns, sheds or hovels, unless you have poor paint that is unfit for any thing else; and it should not be of the same color as the rest of your buildings are.

4th. Ye shall have the stain in your dwelling houses, of a light reddish brown, and your shops of the same shade, only darker. Your floors in the house shall be of a reddish yellow, and those of the shops of a yellowish red.

5th. And these be the things upon which ye shall in no wise use paint, stain or oil; — Cart-bodies, sleds, wheel-barrows, hand-sleds, gates, fence-boards, milking-stools, foot-stools, cutting-boards, cap-boards, spool-boards, broom-handles, mop-handles, hoe-handles, baskets, fork-tails, rakes tails, spinning-wheels nor wheel-pins.

6th. And these be the things upon which ye shall in no wise use varnish. — The wood work of your dwelling house and shops, drawers and cupboards, small boxes used among yourselves, chests, cutting or cap-boards, spools, spool-boards, yard-sticks, rules, or wheel-pins.

7th. And these be the things on which ye may put varnish; Cooper-ware, tables, stands, baskets, — made of palm leaf prepared

for sale; small wooden boxes - stained for sale; looking glass frames, hats and bonnets; and wagons and sleighs of a superior quality, for visiting, may have a light coat of varnish.

Section 24.

The order of beasts kept and used in the Church.

Ye shall not keep, nor allow to be kept in the Church, a stallion or a mare.

2nd Ye shall not sell horses to the world, after they have faithfully served you many years, and become so old and decrepit, they are unable to work.

3rd Ye shall not sell cattle for working beasts, after age, or infirmity has rendered them incapable of the services you require.

4th Ye shall not keep cats in your shops or rooms, but it is generally necessary to keep one cat about the kitchen.

5th Ye shall not idolize, associate, nor play with cats.

6th Ye shall not keep dogs in the Church.

7th Ye shall not keep any beast that is ugly and ill-tempered, and needs an extravagant portion of whipping and beating; ye had better sell such beasts to the children of this world.

8th Ye shall not cruelize, torture, nor afflict, any part of the

brute creation with which God has blessed you; neither shall ye make unnecessary freedom with them, nor idolize and play with them.

9th. Ye shall not suffer horned cattle and horses to run in one pasture together; nor sheep and hogs.

Section 25.

Rules and counsel, Laws and order, concerning many things.

Ye shall not hang garments of men or women, brethren or sisters on the fence against the road. But ye may hang bedding thereon.

2nd. Ye shall not hang clothes, nor any thing else out of your windows, nor suffer your curtains to be blown out.

3rd. Ye shall not leave clothes spread out, or hung out in sight of the road, or of the office, over night. Ye shall not do any thing that may tempt the children of this world to steal of your goods, or off your stores,

4th. Ye shall see that all your buildings are safely secured when ye leave them for the night.

5th. Brethren and sisters shall not pass each other on the stairs.

6th. Ye shall not spit, nor throw water out of your

windows. Ye shall keep no money in your dwelling house.

7th Ye shall not spit upon your walks, nor above all, upon your floors.

8th Ye shall not pass carelessly over a pin, nor a kernal of grain, thinking it too small for you to stop and pick up. Remember, if you do, your heavenly Father will consider you quite too small for him to bestow his blessings upon.

9th Ye shall not turn away the poor of this world, who seek alms of you, knowing your heavenly Father will provide for you.

10th Ye shall not call your own, a tree, or plant, or a brute, beast, or fowl that God has created; for God never intended his creation to be devoted to selfish and mean purposes.

11th Ye shall not call the beasts by the same name that ye do each other, unless you wish to take them in eternity as your nearest companions.

12th Ye shall not nickname each other, nor call each other by your last names, adding the title of Doctor or friend &c.

13th If brethren shake hands with women of the world, or, if sisters shake hands with men of the world, they shall open the same to their Elders before they attend meeting.

14th Brethren and sisters shall not shake hands together, neither shall ye offer to shake hands with the children of this world.

15th. Brethren and sisters shall not unnecessarily touch each other.

16th. All trying of strength, wrestling, scuffling, beating or striking, or fighting, in any sense of the word, is utterly forbidden by the power of truth.

17th. When ye wish for a favor from each other, ye shall handsomely ask for it in this way. Will you be so kind as to do me a favor; to do this, or that, or to give me this or that? whatever it may be.

18th. When ye receive favors, ye shall express your thanks, by saying, "I kindly thank you;" and when you return the compliment, ye shall say, "You are kindly welcome".

19th. When ye salute each other, it shall be in this manner; Brother ——, how do you do? I am well; Brother ——, how are you? &c. &c. Make one another welcome home, when they have been gone any length of time.

20th. Each and every individual, shall at all times open to their Elders, any disorderly words or actions, that they may see or hear; if they do not, the sin will become their own, and the condemnation thereof, will be heaped upon their own heads.

21st. All lying, back-biting, tale bearing, or tattling from room to room, and from shop to shop, by brethren or by sisters, or between brethren and sisters, are utterly forbidden in the Holy Temple of God.

22nd.. Slamming doors or gates, loud talking and heavy walking, never belonged within the Holy Temple.

23rd.. Every one shall work diligently with their hands, according to the strength of their bodies.

24th.. When brethren and sisters go to each others rooms, they shall rap at the door; but when brethren go to brethren's rooms, and sisters to sisters rooms, they shall halt at the door, and ask if they may come in; but this is not the order or duty of the Ministry or Elders.

25th.. Remember that drones or sluggards are not the inmates of the Temple of God.

26th.. If ye are so careless, as to get asleep in retiring time, ye shall rise and make two bows; if you do not do this, the Elder in the room, shall admonish you to attend to good order; if you do not receive their admonition, they shall straightway make the thing known to their Elders, and there leave it.

27th.. Improve all your mornings and evenings, all your odd minutes; yea all your time in doing something that will be profitable or useful.

28th.. Ye shall commence all your labors with your right hand, even to putting on your garments and eating your food, (except in case of infirmity or the like.) And when harnessing a team, take the right hand beast first.

Section 26.
The Order as respects the dead, and the laying out of a corpse.

When ye see the spirit is departing, and a person is breathing their last, ye shall kneel down around the bed.

2nd. In an hour after the breath has left the body, ye may commence laying out the corpse, in the fear of God.

3rd. This duty belongs to the Deacons and Deaconesses, in the family, and the Elders have no right to touch, handle, nor in any wise assist in laying out a corpse, nor in the burial thereof.

4th. It is the duty of the Elders, to lead and direct the funeral; and the duty of the Deacons to oversee the interment of the corpse.

5th. Ye shall not bring up the faults and failings of the dead, to talk and converse upon: for this is displeasing to departed spirits; to your heavenly Parents and to God, your heavenly Father.

6th. Always be still, and keep the fear of God, when there is a corpse in the family; for the heavenly host is then near you.

7th. Ye shall dress a male corpse, with a shirt and winding sheet, and shall put a handkerchief on, and muffler if

necessary. And upon the corpse of a female, ye shall put a cap, collar and handkerchief.

8th. Attend to the law of the state as to the length of time ye keep a corpse.

Section 27.

The order as it respects the Holy Worship of God.

Ye shall at all times present yourselves to worship God, with clean hands and pure hearts, and a justified conscience. The Holy Laws of Zion, the voice and power of eternal truth, doth solemnly and utterly forbid, that any soul should go forth to worship, when under the condemnation of sin.

2nd. And whosoever shall knowingly, violate or break any of the Holy orders contained in this book, it shall be counted as sin unto them, until it is honestly confessed and put away in order.

3rd. Ye shall dress as near in uniform as possibly consistent when ye assemble to worship God. No dirty nor ragged clothes to be worn into meeting.

4th. All laughing, sneering, hunching, mocking and blinking, is, in the holy worship of God, utterly forbidden.

5th. No one shall stand with the body stiff, and lips closed in time of singing.

6th. When ye go forth in the march, ye shall bend your knees, and motion with your bodies up and down.

7th. When ye go forth in holy order, ye shall take three steps of an equal length, setting your feet straight forward at the turn, — forward and back, bend your knees, and make your taps solid and firm.

8th. Brethren shall take the whole shuffle, proper, solid and firm; and sisters the half shuffle. Stiff will, bondage or pride, have no part in the work, or worship of God, nor the soul that possesses them.

9th. When ye kneel in prayer, ye shall bend the right knee first; when ye rise up, brethren shall rise on the right foot, and sisters on the left.

10th. When ye go forth in holy order, brethren shall set out with the left foot, and sisters with the right. Brethren turn to the right and sisters to the left. But in other exercises all shall set out with the right foot.

11th. When ye stand in meeting in time of speaking, ye shall keep perfectly still, and when you fold your hands, ye shall put your right thumb on top. No gaping or yawning, ever should be done in holy worship. Ye shall stand in strait

ranks, when standing in order, in a body.

12th. Ye shall labor to keep the true gift of singing, that was first given to the people of God. And as it is the Elders gift to lead and direct the worship of God in all things; so it will be their duty to see that the true gift of singing, which is solid, heavenly and melodious, is kept in the Church, and handed down from generation to generation.

13th. The leading gift belongs to the brethren, and with them it must ever remain.

14th. The Elders shall require every one to be active, simple and free in the worship of God. The mocker and scoffer, the sluggard and drone, shall in no wise pass unpunished; if they do in this world, remember, they will not in the world to come; for God doth require that ye offer unto him, the richest and best that ye have; even zeal, sincerity and purity of heart. Not wanton pride and carnality, hypocrisy and deceit.

15th. No one shall stay out of meeting, only by permission of the Elders; nor go out only on account of sickness, or hard cough, or some other important necessity.

Section 28.
The order of the Sabbath &c.

"Six days shalt thou labor and do all thy work, but on the seventh day thou shalt rest." Ye shall do no unnecessary hand labor on the Sabbath day; but ye shall keep it holy and sacred unto the Lord your God.

2nd. Ye shall do no shaving, cutting off hair or nails, blacking or greasing of shoes, or washing off feet on the Sabbath.

3rd. When the sun sets, the sisters may go to the wash house to pick over the dirty clothes, ready for washing.

4th. Ye shall not walk in the gardens, nor orchards on the Sabbath.

5th. Ye shall not go to your shops, unless it be on a short and very necessary errand: never spend more than five or ten minutes in your shops on the Sabbath, without liberty from your Elders. Keep in the dwelling house, and mostly in your own rooms.

6th. Ye shall have no riding out, nor visiting from place to place, going on, on the Sabbath. But when ye have visitors with you, from other places; Sabbath afternoon is a good and suitable time to visit them.

7th. Ye may improve your Sabbath days in writing hymns and anthems, and the journals of sacred things &c. — But no writing of temporal things is to be done on the Sabbath, in any part of the Church.

8th. Ye may, after the first meeting, read the Bible, and such books as have been published by Believers; but no other books, ballads nor pamphlets.

9th. Ye shall do no baking of bread, pies &c. And no boiling, baking, broiling, or frying of meet on the Sabbath.

10th. Ye shall walk on your tip-toes when ye enter the Dwelling house, Saturday afternoons and Sabbath days; and always take off your hats or bonnets.

11th. Ye shall not converse unnecessarily, upon what is going on in the world, nor tell stories that ye may have heard, read, or collected from the tongues, or hands of the wicked and unclean.

12th. No loud, or boisterous laughing, or talking, is to be done on the Sabbath day; but ye shall keep the fear of God, in all your goings forth — remembering it is an holy day to the Lord.

A Holy, written, Sacred and Sealed Covenant, between Father Joseph, Mother Lucy, and the Ministry and Elders of the Church.

New Lebanon, Columbia County, New York State.
February 23rd 1841.

We, the anointed of God, and the power of Wisdom, appointed by Mother Ann, Father William and Father James, have, on this twenty third day of February, eighteen hundred and forty one, written, and caused to be written, and handed forth to mortals, a correct copy of the orders, laws, rules and regulations of the Church at New Lebanon & Watervliet.

2nd.. We the Ministry, Joseph Meacham & Lucy Wright, who first, by the revelation of God, established the order of God's holy people, and gathered the said Churches at New Lebanon and Watervliet; do here in the presence of God our Heavenly Father, Mother Ann, Father William and Father James;—solemnly testify and declare, that the order and regulation contained in the foregoing writing, is that, which, in the Church was established, by the gift and revelation of God.

3rd.. We Joseph Meacham and Lucy Wright, do furthermore, on this twenty third day of February, Eighteen

hundred and forty one, give, and cause to be given; hand and cause to be handed to the Ministry, the first anointed of God upon earth,— and to the Elders of the said Church at New Lebanon, and to the Deacons therein established, both male and female, a correct copy of the said orders and regulations of the Church at New Lebanon and Watervliet.

4th. And we do furthermore solemnly enjoin, that these Laws, orders and regulations, should be kept in the hands of the Elders of the said Churches— New Lebanon and Watervliet, as a perpetual statute and standard, by which the Church shall be led, throughout all generations forever and evermore; Amen.

5th. And we, Joseph Meacham and Lucy Wright, do on this twenty third day of February, in the year of our Lord eighteen hundred and forty one;— solemnly enjoin and require, that if by the interposing hand of Wisdom, those who stand as the Ministry and Elders of the said Church, shall at any time see fit to repeal, alter, change, or remodel any of the said Laws, orders, rules and statutes herein contained, it shall be their right, duty and privilege so to do.

Witness.

This Holy, written and sealed Covenant, we, the first chosen and anointed of God, do solemnly testify to be true and unshaken;

and to this, we bear witness in the presence of God, and place our names and seals forever to remain.

Ann Lee,
William Lee,
James Whittaker.

Written signed and sealed, by the voice and hands of
Joseph Meacham
Lucy Wright.

We, the present Ministry of the Church of Christ in New Lebanon, do solemnly and conscientiously own and acknowledge our full faith and approbation of the foregoing Holy orders and Covenant, which have been given by divine revelation, and sanctioned, signed and sealed by our blessed Parents in eternity.

And we do solemnly promise, in the presence of God and our Heavenly Parents, faithfully to support and maintain the same, from this time henceforth forever, as far as Wisdom will admit.

In testimony whereof, we thankfully set our names, and affix our seals to the same, this twenty third day of February eighteen hundred and forty one.

Ruth Landon,
Asenath Clark.

Ebenezer Bishop,
Rufus Bishop.

We, the present Elders of the First Order of the Church aforesaid, do solemnly and conscientiously acknowledge, our full faith and approbation of the foregoing Holy Orders and Covenant, which have been sanctioned, signed and sealed, by our Heavenly Parents in eternity, and also by our beloved Ministry.

And we do solemnly promise in the presence of God, and our heavenly Parents, faithfully to support and maintain the same, from this time, henceforth forever.

In testimony whereof, we thankfully set our names, and affix our seals, this twenty third day of February, eighteen hundred and forty one.

Betsy Darrow,
Betsy Bates.

David Meacham,
Daniel Boler.

We, the present Elders of the Second order of the Church at New Lebanon, do hereby acknowledge, and give our approbation, to the good and wholesome orders heretofore, and here in written, as being the Holy Orders of God; and as such; we do hereby certify, that we do solemnly promise, in the presence of God, and our Heavenly Parents, to faithfully maintain and support, henceforth and forever.

In testimony whereof, we hereunto sign our names, and affix our seals, this twenty third day of February, in the year of our Lord, one thousand eight hundred and forty one.

Lucy Darrow. Amos Stewart.

Hannah Blake. Giles B. Avery.

The word of the Lord as it respects the rights, duties and privileges of the Ministry.

My Holy Anointed are called and chosen to stand as the first and leading Ministry; to watch over and direct, to instruct and counsel the whole union of my Holy people on earth. They are anointed and appointed by the Holy power vested in them, to rule; and judge between flesh and spirit; between those who serve me, and those who serve me not: between the vain and fading, fleeting things of time, which bring darkness on the soul, and those things which constitute a Holy and pure Church of Christ; which time nor desolation can never sweep away.

It is their right, duty and privilege, to alter or repeal, any orders, rules, laws or regulations that may have been established, or that may be established throughout the vineyard of Christ and Mother Ann.

It is also their right to establish new orders, laws and regulations for any part of said vineyard.

It is their right to hold the keys of the Heavenly Kingdom on earth; and let nothing pass the doors of my holy house, or enter the gates of the Holy vineyard below, that will in any wise undermine the Holy foundation on which it is built and planted.

It is their right, duty and privilege, to keep open the door through which the golden chain of love and union, strength and blessing, circulates and passes from them to all other Churches throughout the Holy house of God, and the heavenly vineyard on earth.

It is their right and duty, to receive from the hands of other believers, and give to them, such gifts and presents, as they may think will be a strength and benefit to them; whether of spiritual or temporal things: that other believers may not feel cut off from them, nor from my Holy Church.

The Ministry shall in no wise blend in common with the rest of the people. They shall not work under the same roof, live in the same house, or eat at the same table with the family.— But their dwelling place shall be in the meeting house, even in my most Holy Sanctuary.

It is their right, duty and privilege, to go to every society of believers throughout the Land, as often as circumstances shall render it convenient, and they in their wisdom may deem it proper. For in their hands are placed the keys to my Holy and heavenly kingdom on earth.

It is their right and duty to hold a span of horses in their possession, (but not take care of them themselves,) that they

may have them at their control to go any of these journeys, at any time, when they in their wisdom may deem it proper. It is furthermore the right, duty and privilege of the Elders and Trustees of the Church, to keep their union, joining and relation to Elders and Trustees throughout the Village, both by going to other famelies, and permitting the Elders and Trustees of other families, in union with the Lead, to come in order, to the Church; that is, for the Trustees to go to the office, and the Elders to call there first.

But now, O ye indwellers of my Holy Temple on earth, draw near unto me, and hearken to my words; while I sound forth unto you Truths, truths; yea, solemn truths! For I am the Lord your God, therefore, with reverence and fear, draw nigh unto me.

Who shall put forth their hand to steady the ark! — Who shall raise their voice, or move their tongue to judge my Holy Anointed! Verily, verily I say unto each and every one that dwelleth within the Holy Temple: if ye put forth your hands, or raise your voice, or move your tongues to judge my Holy Anointed, — their food or raiment, their business or concerns; their out-goings or in-comings, — what they give, or what they take; their stores or possessions; remember, I say, if ye judge my Anointed, ye judge that God by whom ye shall be judged.

But I say, beware how ye speak of, or how ye treat my Anointed, lest the judgments of a righteous God fall upon you, and ye be smitten before his face.

Plead not with the Lead for indulgence; defile not mine house with your own doings, lest it be an unclean way in my sight, and in my judgment ye be smitten by my mighty hand.

But with fear and reverence, draw nigh unto me, all ye inhabitants of Zion, and hearken to my voice. If ye will indeed observe the Holy Laws and Statutes, contained in the foregoing book,— written by your Father Joseph and Mother Lucy; if ye will, indeed, observe and keep them, and in nowise depart from them; even as I blessed my chosen people of old, even so will I bless you.

Blessed shall you be in your baskets, and blessed shall you be in your store; blessed shall you be in your out-goings, and blessed shall you be in your in-comings.

Blessed shall you be in battle, and blessed shall ye be in the field; blessed shall ye be in the increase of your stock; blessed shall be the produce of your fields. Every thing shall be blessed that ye put your hands to for to do.

Blessed shall be your dwelling places, and blessed your

habitation. Blessed shall be the offerings which ye offer before the Lord your God, and the sweet incense thereof shall ascend unto his Holy Throne. And when I send forth heavy judgments upon the earth, I will stretch forth my hand and guard my heritage. Yea I will gather you as a hen gathereth her chickens under her wings; I will lead you by the hand, as a kind Father leadeth his little son. I will cause your enemies to be dismayed, and those who seek to do you harm in judgment will I smite.

But if you observe not the Laws and Statutes of my Holy House, ye shall be cursed before my face; Cursed shall ye be in your basket; and cursed shall ye be in your store; Cursed shall be the increase of your stock, and cursed shall be the increase of your ground. And I will cause my heavy judgments to come upon you; and I will cut you down in my wrath, and will sweep you from before my face.

You shall be a stench in my nostrils,— an abominable and unclean thing before my eyes; and as dung and dross, will I cast you from my presence, because you walked not in the way which the Lord your God had paved for you. For I am a righteous and holy God, and in righteousness, do I judge the inhabitants of the earth.

Come nigh unto me, all ye indwellers of my Holy Temple, and remember the Lord your God this day.

The following are further words from Father Joseph.

Concerning the Holy Order of the Temple, as first established.

Hearken O ye Elders in Zion, and rulers in the house of the Lord. Give ear, while I speak unto you, concerning that Holy order, in which, by the revelation of God, Mother's Church was established.

O, Dearly Beloved, through sufferings, which mortal tongue cannot describe, and which pen would fail to paint; yea, through sufferings which can neither be expressed nor imagined, my soul and body did pass, day by day, to establish the holy order of the House of my Mother.

To this, the ancients of the people, who are now alive can bear witness.— After the mantle of my blessed Father James did rest upon me, and I received the Holy anointing of my heavenly Father; then it was, that as I prayed, under the heavy weight of burden, that seemed to me insupportable, an angel took from me my immortal spirit, and with it did ascend, even unto the third Heavens.

There I beheld the Holy order of Heaven; here it was, my

Heavenly Father, Holy Mother Wisdom, Jesus Christ and my Heavenly Parents, did begin to show unto me the Holy order, into which the people must be gathered and united together.

My Heavenly Father said unto me, arise, and gather of the people a goodly number, of those who have heard the sound of the gospel Trumpet, and build an house large enough for many people to dwell in. And thou shalt cause to be made within the house, rooms large enough, wherein ye may assemble to worship me, the God of your salvation. And beneath this roof, thou shalt gather from the multitude of the people, a goodly number.

And whosoever shall cleave unto his natural kin, to his Father and Mother, brother, sister, wife or children, house or land; yea I say, whosoever shall look back upon what he has left behind, he, or that soul, hath no part in me, but shall be cut off from my Holy Temple, and separated from my Zion.

Thou shalt gather none but such as are able to work with the Lord thy God for the upbuilding of Zion.

Thou shalt gather none but such as may stand before me without spot or blemish.

But if among the number thou shalt chose, there be those who are poor, and destitute of this world's goods, freely gather them; remembering I am a Father and friend to the widow and orphan, who in want cry to me. Gather of little children a goodly number; yea, let the number be great that ye take of little ones who have learned no sin.

Verily I say unto you, let this order which thou shalt gather together, stand before me without spot or blemish: and it shall be peculiar to me, among all other orders of my Holy People, throughout all generations; yea, it shall stand as the centre, and first Church upon earth.

When my Heavenly Father had made an end of speaking his word unto me, then I bowed myself low, and said;— O my Heavenly Father, all thou hast commanded me, I will surely do.

Then the Holy angel brought again my spirit, and I returned to earth. I went forth in the wisdom with which my heavenly Father did clothe me, and his holy word spake I unto the people.

Then was I again brought under deep suffering and tribulation, seeking to know how the people should go forth to worship God.— The Holy angel did again gather my immortal spirit,

even to the third heavens; there, I beheld my blessed Savior and Holy Mother, Father William and Father James, with a large company of angels, laboring back and forth in holy order before the throne of God; they sung unto me, I learned, and united with them.

Then my Heavenly Father said unto me, if there be any among my people gathered into my first Church, who cannot learn the beauty of my Holy worship, and go forth in perfect order; know— I have not chosen them as inmates of my first & most Holy Church.

After my Heavenly Father had made an end of speaking his word unto me, I did again return unto earth, and in sufferings and deep tribulation did I do the work, which my Heavenly Father had given me to do.

My Father had, before this time, shown unto me the true order of heaven; even Christ and Mother Ann, at the head of the new creation. And with the Holy Anointing did my Heavenly Father anoint Mother Lucy, and did clothe her with the same spirit that my blessed Father James did clothe me, even to establish the Holy order of the Zion of God upon earth.

Through sufferings, through sorrow, throug deep tribulation did I pass, even until my natural strength was wasted, and the

flesh consumed from off my bones, to do the will of God, my Heavenly Father.

Dearly Beloved Ministry and Elders, I have shown unto you the rectitude, in which my Heavenly Father intended the first Church to stand, — yea, to stand before him as a perfect house, without spot or blemish. But since the day that I have written unto you of, the Holy hand of Wisdom hath greatly interposed.

Now Beloved, I have given unto you my word, concerning this pure and Holy Church. What it is, you know, and what it ought to be, I have told you.

But take courage, knowing the time will surely come, when Zion shall be purged; when the Temple of the living God shall shine forth with beauty: for the Lord your God delighteth in the pure in heart, and greatly doth he delight to add glory and beauty to his holy people on earth.

Therefore, let every soul take courage and press on, — knowing the hand of the Lord your God is stretched forth, to protect his Holy chosen.

Dearly Beloved Ministry and Elders,

Though I have passed through a scene of tribulation, to write, and cause to be written, the Holy order of Mother's House; yet I have done it with a willing spirit, knowing the burden and tribulation which rests upon you.

My Heavenly Father heard your cries, and he bade me arise, and write the Holy orders of Mother's house, and cause it to be written even on paper, by mortal hand; and then handed forth unto the Lead, that it might be kept as a perpetual statute in the house of my Mother throughout all generations. But with a heavy heart did I begin to obey the word of my Heavenly Father unto me. — I knew it would be a scene of deep tribulation for any mortal that Mother could employ as an instrument to write the word. I knew it would be a great change, and cause much tribulation for the young and rising generation to fulfil the requirement of God to those who dwell in the Temple. And I knew it would cause many trying scenes for the visible lead on earth; although I doubted not that you would thankfully receive the word, and ever keep it sacred as the Holy order of the Temple of the living God.

But after my spirit was borne down under these heavy trials,

I wrote a little book of Holy orders, for I say, beloved, I feared to write in full, the order of Mother's house.

But my Heavenly Father said again unto me; Up, write thou in full, the Holy order of the Temple; for my time has come, I am ready, and the people wait.

I have fed this my Church from the heavenly stores, and now they be ready to receive, and withal to obey, the Holy orders of Zion. And those who are not prepared, and will not obey, shall be cast forth and scattered far from my Holy People. They shall in nowise remain among my Holy People, neither shall I gather them beneath the arm of my protection.

Beloved Ministry and Elders, I have now finished the word, and written the Holy orders of Mother's Church; and in union with Mother Ann, Father William, Father James and Mother Lucy, I do return unto you my most hearty thanks, for the thankful spirit that you have shown to receive this, the Law of Mother's House.

And it is the desire of your Heavenly Parents that ye would cause the Holy orders to be read in your meeting once a year, throughout all generations, if, in your wisdom, ye see proper so to do.

And when ye read, receive also the love and blessing

of your Parents in heaven, with four bows and four mild shouts

New Lebanon February 20th, 1841.

A Communication to the Ministry and Elders of the Church; from Father James and Father Joseph, respecting the necessity of News prints among the people of God.
This Communication says Father James, we wish to have inserted in the latter part of the Book of Holy orders, with Father Joseph's other Communications.

Beloved Ministry and Elders, says Father James, God's people cannot be too careful in respect to admitting any thing in among them of a political nature; for this will have a tendency to create divisions and party feelings, which feelings can never be owned in the Church of God, nor in any of its branches. The spirit of party is the spirit of the world, — that in which they delight, together with the lust of the flesh. They will inseparably dwell and live together, with all their adherent evils, proportioned as to their extent one with another.

2nd. Politics, says Father, belong to the children of the first Adam, not of the second, nor of your blessed Mother. None of your heavenly Parents, dear children, can ever own or bless you, in supporting and maintaining a desire

to blend with the children of this world in political strifes; for, as we have taught you from the beginning; this would surely prove a deadly poison to your souls.

3rd. You that are gathered into the court of Zion, are furnished with time sufficient, (if you are obedient and faithful,) to do that important work, which God in his goodness, has called you to accomplish; which is, to walk so exact in his sacred orders, as will enable you to stand as bright shining lights of gospel purity to the whole habitable earth.

4th. But no time hath he given you to spend in reading and conversing upon the political strifes and contentions of the children of men; for if ye do, your sensations become corrupted, whether you are sensible of it at the time or not.

5th. For that which unnecessarily occupies your minds, and draws your sensations from your duty, and from the teaching which you have had in the gospel; will never fail to corrupt your sensations, and spread darkness over your spiritual sight; therefore, be careful, as you have been warned, and pay strict attention to the order given you, says Father.

6th. The wisdom of God requires, that a universal check should be given, throughout Zions habitations in this respect; The spirit and substance of this communication was comprehended

in the Holy Laws, though not defined in so particular a manner.

7th The example of a retrenchment, in this line, must first be set in this society, and at Watervliet. And that this may be accomplished, says Father; it is the will of your Heavenly Parents, beloved Ministry and Elders, (with your union and approbation) that there should be but one weekly news print taken in the Church, and the same at Watervliet; and that this, at all times be taken, and kept at the office by the Trustees; and to be read only once a month in the family.

8th Unless, in case there should be accounts in the paper, of remarkable, and uncommon judgments in different parts of the earth; which will, of course, if such accounts are in it, be seen by the Trustees at the office. And in such case, they can hand it to one of the family Deacons, and whenever the paper is to be read in the family, it should be read in some suitable place, not in the dwelling house; unless it be in case that the sisters may wish to hear it; which, if they desire it, is as lawful as for the brethren: then it may be read in the Deaconesses room.

9th But neither brethren nor sisters, should at any time, read the political strifes and debates of the wicked, nor the filthy and obscene stories. And wisdom furthermore requires, (says Father,) that the Trustees should take a neutral paper, that is not bound

to any particular party, if such a paper can be found; if not, take the print of the party that then bears rule, let it be which it may.

10th. And at such times, as when the Legislature is in session, it is the duty of the Trustees to see and know, whether there are any Laws enacting, or questions in agitation respecting believers. And in such cases, if it be necessary, they may take an additional paper; But in all such cases, the Trustees must act conscientiously.

11th. It is furthermore the desire of your heavenly Parents, Beloved Ministry, that whenever ye shall again write to the different Societies, you should insert a few lines in relation to this matter; or send such a portion of this communication as your wisdom may deem proper.

12th. I have now finished what I had to communicate respecting this matter, says Father James, — and this, I now submit to the wisdom of the Lords anointed on earth; and with it, my love again and again, and my blessing forever to remain.

Farewell best friends on earth.

13th. What Father James has spoken, Beloved Ministry and Elders, says Father Joseph, relative to news papers,

is the true order of God for his people on earth; and I hope it will be received as such.